CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST....BE YE RECONCILED TO GOD.

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THOUGHTS ON THE DIVINE FATHERHOOD.

NUMBER TWO.

BY REV. H. B. SOULE.

God is the Infinite Father; this, we have said, is our creed; the creed which we receive on the authority both of the Old Testament and the New. As a child we look up through the influence of this truth and say, "Our Father who art in heaven; hallowed be thy name." It is the basis on which rest our religious affections; it is the inspiring power of our worship; it is the truth most replete with heavenly influences, that comes to our soul. Religion would lose its charm without it, and heaven half its attractions. It is, besides, fruitful of many reflections that run out upon interests that lie near our hearts, and that involve the destiny of many of our most cherished hopes. Some of these have already been referred to in a general way, but it may not be unprofitable to us to recur to them, and somewhat more in detail.

God, we say, is the Infinite Father. What, then, will be the character of his dealing with his earthly children? Looking up to him as the Infinite Father, what ought we to expect from him in this regard? Can there be more than one opinion here? And is not that inference which logically follows, the most patent and obvious thing in the world? For, must not each child of God, each man, receive at the Divine hand such dealing, and only such dealing, as will, in every way, be perfectly consistent with a truly parental government? In all the acts of his government, God must be moved by the spirit of the Father: when he directly blesses, it is as the Father; when he judges and chastises, it is as the Father. We cannot conceive of his doing anything towards his moral offspring, but as the Father; if he act at all, it must be as the Father, for he cannot contradict himself. Since, then, as children he made us, as children he must keep us forever; and for the same reason that he will keep us, must he keep all men—for all are his children. As the Father, he gives existence to every man, for the same reason that he does to any man; hence, if he creates us to be a participant in the glory of an endless life—if that be the motive by which, as the Father, he is actuated in our creation—then, also, to be the Infinite Father, must he call every man into existence for the same great purpose. For if he do not create every man for substantially the same end that he creates us, then he is not the Father to every man in the same sense that he is to us, or he can be infinitely good and partially good at the same time, which is impossible.

The Divine Fatherhood, then, is a satisfactory assurance of the universal and efficient exercise of the benevolence of God, in providing for the proper well-being of his moral creation.

Indeed, the Infinite Father never created a soul which he did not love. Such a thing were impossible. The frailest child of his lives on the daily breath of his goodness, and is surrounded by his ever watchful spirit. When he created that soul he meant it for something, and that something, though grander than the outward universe, in his hand it shall not fail to become. God does not create souls and send them into the world as boys fly kites, merely to see what tricks they will play!

We repeat, that, since God is the Infinite Father, he must create children only to bless them. How can he do anything else? A devil might create to destroy, might build a fiery prison-house for torture, and laugh at the hopeless pangs of cruelty—but not a Father, oh, no, not a Father. To say that God can make a place of unmitigated torture as the final abode of his children—children formed in his own likeness, bearing his own image; or, that he can create only to have the pleasure, after a little season, of destroying or annihilating, is to say that the Infinite Father can do the work of a devil. How irreverent to think him capable of such a work! It is only by making the good triumph, love reign in and over all, as the accomplishment of his moral creation, that we can, in a manner at all satisfactory, vindicate the character of God as the Infinite Father. We know that a Father's character is perfect in proportion to its conformity to goodness and justice, in proportion as, abounding in love, it secures a loving obedience. Our highest idea of the Infinite Father is gained from the best character of an earthly parent sublimated to infinity; it cannot therefore be made to consist with either the theory of endless misery or of annihilation.

Indeed, nothing seems to us more plain than, if God made a state of endless suffering for his creatures, he is not the Infinite Father. For, if that be his true character, he must parentally dispose of all things, overrule them for final good, making his laws secure unto themselves perfect obedience, until all souls, in love, Love's law fulfil.

Sin is the only real evil, and this is finite and must at last be overcome, destroyed. Sin comes chiefly of our weakness, our want, our imperfection; it is half ignorance, half frailty. It springs not from any inherent quality of the soul, but is the yielding of the soul to temptation; it is forsaking the straight path to get out of the storm, when it should meet it, and stand it out, and grow firm and strong. But it is finite, transient, not ultimate; and in the Infinite Father's best time it shall pass away, shall cease forever. Meantime, there shall be punishment, such punishment as Goodness and Justice shall see is needful. But punishment is not an ultimate end, but is the disciplinary means to an end; there will therefore be a day when its painful work shall be finished. It is not a positive evil; it is one of the soul's guardian angels in a mask, leading it back from the thorny path of sin to the highway of truth and duty. It is the earnest pressure of Love's hand, staying the erring in his way

to hurt and tears. "God smites to bless and wounds to heal." There may be much that is dark to us now—much that looks like blight, and death, and chaos—but God's love may be there for all that. He is the Infinite Father, and he would not permit anything to come into his great family which he could not control from proving their ultimate ruin. His eye sees farther than ours, and his wisdom knows better; and thus, though it be dark to us, it is all light to him. He perceives what cords will put our hearts in tune, and be sure he will by and by bring them into harmony with the universal, with himself. No grating wail of woe shall forever break the concord of the glorious anthem in which all his congregated children shall finally sing his praise;—for then the Infinite Father shall be all in all. Blessed is he that believeth in the Divine Fatherhood.

COL. JOSEPH KINGSBURY.

BY REV. S. J. GIBSON.

This aged, worthy, and loved brother, left this for a better world, on the 22d of January, a few minutes before one o'clock in the afternoon, closing a long life of integrity and usefulness, and leaving a name behind him worthy of remembrance.

He was born in Enfield, Conn., on the 19th of May, 1774, and, at the age of twenty, left that place and came into this country and settled in what is now the town of Sheshequin, employing his time principally in teaching and surveying, until his marriage in 1797 with Anna, youngest daughter of the late Gen. Simon Spalding; after which time his principal occupation was farming and attending to various land agencies which were placed in his hands by holders of lands. By prudence and perseverance he amassed considerable wealth, which he has in all probability left to his companion and nine children who survive him.

In early life, his religious instructions were of the Calvinistic order, and listening to the preaching of that denomination and falling into the error too common in youth, of believing the Bible to teach the doctrines declared by the clergy; he took it for granted that the doctrine of the endless misery of a large portion of the human family was plainly set forth upon its sacred pages; and consequently, he at once said within himself that there was a discrepancy between the instruction given by revelation and that given by nature. From the works of Nature around him, he judged the character of the Supreme Being to be one of infinite benevolence. And from this, as a premise upon which to reason, he arrived at the conclusion that the Bible could not be a correct revelation, because it taught the doctrine of endless misery; and no benevolent being, who had the power to make it otherwise, would give existence to a race of intelligent beings, a large part of whom were to be rendered miserable so long as God's throne itself should endure.

From this period of his life he was a Deist, but it was for only a few brief months. Error can give no rest to an inquiring and sensitive mind and it was but a little time ere Mr. Kingsbury was examining the foundation of his new faith, during which a work on Deism came into his possession—the author's name I have forgotten—and the result was his abandonment of that doctrine entirely, as one far from being based upon the principles of truth. He then turned his attention to the Bible, and by a careful perusal of its pages, became convinced of the truth of the final deliverance of the intelligent creation "from the bondage of corruption into the glorious liberty of the children of God."

From this time onward Col. Kingsbury was an ardent supporter of this faith; ever ready to speak in its defence, to use his influence in upbuilding the cause, and to aid pecuniarily the professed heralds of the great salvation. Not only "by word of mouth," but for many years the sound, substantial, and well written articles in our various denominational journals, over the signature "J. K.," tell us that he wielded an understanding and powerful pen in behalf of the cause of truth.

But some have supposed from the strength of language which he occasionally employed, that his heart was not at all times actuated by the spirit of love and good will to men, which ever looks upon the wanderer from the way of rectitude with a compassionate eye and a voice of suasion, to bring the heart to repentance and truth. It is true that his terms of expression were often very strong conveying the fullest possible meaning, and placing truth in its strongest light before the observer and the world. But it is equally true, that whatever severity there may have been in his manner of speech, it was a severity more of the head than heart, for at *heart* he was a well-wisher of humanity, a lover of mankind at large as offspring of the same God and brethren of the same great family.

As a husband, none could be more affectionate and attentive; as a parent, one of the most kind; as a neighbor, obliging; and as a citizen upright, ever keeping in view his obligations as a member of community, which were faithfully discharged.

But he has left us; and how? Surely I can scarcely say. About one year since he was seized with the first symptoms of a general debility. No local disease developed itself, save, perhaps, a kind of dyspeptic state of the stomach. This general debility gradually increased, until his strength and flesh were very much reduced, and finally he became entirely prostrated, with no appetite whatever, continually becoming weaker, until between twelve and one o'clock in the afternoon of January 22d., without a struggle or a groan, he fell quietly asleep in Jesus.

By his death a large circle of relatives are deprived of an affectionate friend; the Universalist society of Sheshequin of one of its best and most able supporters; and community of one of its most valuable members.

On the 25th of January, a discourse was delivered in the Universalist Church, by the writer, to a large concourse of citizens, at the conclusion of which the remains of our departed brother were taken in charge by the Masonic Lodges of Athens, Tonawanda, and Monroeton, and with appropriate and affecting services deposited in the grave.

He has gone to the tomb! God's will, not ours, be done.

Original.

FIVE YEARS' RESIDENCE IN NEW-LONDON, CONN.

NUMBER V.

BY REV. T. J. GREENWOOD.

Messrs. Editors:—It may, perhaps, be asked, if such scenes as I described in my last letter were permitted, by the inhabitants of New London, to transpire with their approval? I am happy to answer, No. The conduct so far outraged all that was decent, that I do not believe that the clergy who concocted and carried out the measure, had the approval or sympathy of any considerable portion of the people. On the contrary, it was openly, frequently, and very generally condemned. Indeed, I never knew any one to attempt its vindication, whose moral standing was not too low in community to command attention or respect. And I am fully confident that it was the means of awakening a sympathy, and calling out a spirit of liberality towards our society, which otherwise would not have existed. For, on more than one occasion, subsequent to that time, the most substan-

tial evidence was given, that if the clergy had designed it, they had entirely failed to carry even their own people with them, to any considerable extent, in their measures of meanness and persecution. Indeed, the hands of our society were strengthened, and their hearts encouraged, through the course which their opposers pursued. And their efforts seemingly carried on by all means, and aided by all circumstances, whether positive or negative, for the production of a better, a more liberal and Christian state of feeling, were as successful as reasonable desires could have expected.

Of the Universalist society in New London I affirm, what all who know them will concede, that they bore the opposition, abuse, and insult continually poured upon them, both from the sacred desk and in the public streets, like that manifested in the instances I have named, with a spirit of patience and forbearance highly creditable to them as men and as Christians. And I also affirm, from an intimate knowledge of their character and purposes, that a body of men less deserving of the abusive treatment they received, whether from their individual character or public movements, is not to be found in any community. Far be it from me to claim perfectibility for that little band of professing Christians, or to plead for them an exemption from the infirmities common to humanity; but no one will gainsay the remark that a more united, unobtrusive, and peaceable spirit was never manifested by any society in New London, than has been manifested by them. The instance never will be named where, in order to build themselves up, even under the reckless opposition they have encountered, they have stooped to a dishonorable or unworthy act toward any other society in the place, or any individual. No, thank Heaven, in this respect they may safely challenge the instance. And now that I am separated from them, and have no earthly motive to speak other than as I feel, it affords me the purest joy to state, that a more generally united, peaceable, and honorable body of men it has never been my privilege to know. With very few exceptions, they have remained, through evil report, and through good report, as *one*;—and, in the support of a cause which they believed to be the TRUTH OF GOD, they have manifested a devotion and liberality worthy of all commendation! They have accomplished, under the circumstances in which they have labored and with the limited pecuniary means of which they were possessed, all that could be reasonably expected of any people.

In some respects the situation of this society has been one of more than ordinary discouragement. The situation, circumstances, and business of the place have been such, heretofore, as to admit of no hope of change or increase of population. And, as is the case in all places not of recent settlement, the people, when the society took its rise, were generally connected with, and wedded by many ties to, other religious organizations in the place. Bound there by the influences to which I adverted in a former letter, it was not to be expected that many would have the courage, even if friendly disposed, to break away from their old associations, and breast the opposition that must follow; and the principal business of the place, (the whale fishery,) itself constantly declining, offering no inducements to the enterprising of other places to remove there, the establishment of a Society of Universalists in the place on so good a foundation, is a wonder that could have been accomplished only as the result of the greatest devotion and perseverance. But the most disheartening circumstance to them, of all others, is that they know, and the whole community know, that, bound to the limitarian churches and societies in the place, by the various influences of which I have formerly spoken, are even *hundreds*, having no particle of belief in the doctrines there taught, especially of that monster dogma, the undying and endless misery of souls in the eternal world—and among them absolutely enough Universalists, if added to their numbers, to make them the strongest society in the place; all of whose influence and pecuniary means, so far as they put forth any on the subject of religion, are thrown directly against the cause which the few are laboring to uphold! Added to all this, there are some circumstances having relation to their hopes of immediate growth and prosperity, which are exceedingly disheartening. Their number, small at the first, has been very considerably reduced by removals from the place; and some, and among them some of their most able and willing supporters in a pecuniary point of view, have been removed by death, and gone, as we trust, to the enjoyment of the immediate presence of their God.

In these circumstances, an increased burden has been thrown upon the few who have the means to sustain our cause. But while these things are calculated to depress the ardor of those who labor there, other circumstances there are, which bode cheeringly a better time to come. The business of the place is changing. Means are already put in requisition to connect with the interior of the State, and with the vast West, by railroad; and thus to invite from abroad commercial enterprise, to one of the best and most commodious harbors, and seaboard facilities on the globe. When the road now under contract, from its junction with the great Western railroad in Palmer, Mass., directly across the State, through the rich, fertile and wealthy valley of the Willimantic to N. London, shall be completed, its influence cannot but increase the growth of New London, and invite investments there in trade, manufacturing and the mechanic arts, through the numerous and unusual facilities offered, which will, in due time, make the place one of the most important in New-England. Of this fact the capitalists of the place, who have heretofore become wealthy by the business (the whale fishery) now declining, have become fully aware; and in the enterprise, with a liberality and enthusiasm highly creditable to them, they have engaged with all confidence and prospect of success. Their hopes once realized in the completion of the railroad, the business of the place will change; and inducements will be offered for the enterprising to gather there, and the city *must* grow.

Meantime, the little society of which I write, though somewhat cast down by circumstances beyond their control, will not despair. They will, so far as may be, retrench their society expenditures, and in patient perseverance in well-doing, they will "bide their time;" and Heaven will yet crown their labors and devotion with success.

Dover, N. H., February, 1849.

LETTER FROM BR. A. UPSON.

HOWARD, Jan. 26, 1849.

BROS:—I am now on my return homeward from Kennedyville, after attending the discussion at that place. The circumstances attending the discussion, in some important particulars, at least, I heartily regret. Br. Hunt of Rushford was sent for and was present on the part of our friends, in opposition to Adams and Alden, Methodists. A full congregation assembled, and Br. Hunt offered some of the strong proofs of Universalism, which his opponents entirely neglected to answer. Instead of attempting to engage in fair argument, they resorted to low witticisms and ridicule; and in every succeeding speech they drew more and more largely upon mean vulgarity, and finally, in their last speech, they descended so far below all decency, that our friends believing it to be intended as a *positive insult*, and that the congregation

evidently appreciated it as such, after giving the people to understand our reasons for discontinuing, we closed the discussion. As I said above, I sincerely regret that our unsuspecting friends were drawn together to look upon so mean a scrape.

I would say here, that the above is intended to describe Mr. Adams, individually. Mr. Alden's deportment manifested a regard for decency and decorum, though he possibly felt to assent and give countenance to the vile rantings (as I esteem them) of his colleague.

Brethren, one and all, take warning from the foregoing. Ascertain previous to engagement, whether your proposed opponent be a decent man, at least, or a ridiculous mass of corruption. A. U.

HELL-FIRE MUTUAL INSURANCE HOUSES.

BY REV. E. A. HOLBROOK.

Such is the modest title given to Universalist meeting-houses, by that class of individuals claiming all the evangelical religion in the world. Indeed, it is becoming quite a stereotyped phrase, and very many can pronounce it without a blush. Surely the cognomen is quite an apt one, but in this case most grossly misapplied; as any one must acknowledge on a moment's reflection. Who ever heard of a company of individuals organizing themselves, and paying their money, for mutual insurance against an evil of which they did not consider themselves in the least danger? Were men satisfied that there was no danger of their buildings being burned, would they be likely to pay their money to insure protection against fire? It is contrary to the nature of things. Now this is precisely the case with Universalists. They have no fear of hell-fire in another world. Their faith, then, can be no insurance policy against such a destruction, and their houses of worship cannot be such insurance offices. No, no! they have never laid out their spare means to insure themselves against that which they do not in the least fear. But their temples of worship are a means of mutual aid and assistance in the path of duty, where the love of God, proclaimed in its fullness may arouse the soul to acts of goodness and benevolence; where sin may be portrayed in all its horrors, and held up before the mind as the great evil that crushes the soul, and that should above all things else be avoided, as the greatest enemy of man. It is here the doctrine is taught, that the true mission of humanity does not consist in a fearful scramble to escape all deserved punishment; but in a continued effort to escape from sin itself; that there is no insurance against just punishment. But on the other hand, is not the faith of the self-reputed orthodoxy of the day a mere insurance policy against hell-fire in another world? Do they not hold that the subscribing to this policy insures them against such a destruction? Do they not have fears of such a doom? And is it not the burthen of their preaching to entreat sinners to join the company, that they may be safe against the impending conflagration, and that they may escape from the just punishment their sins deserve? Candidly, then, what churches are those best designated by the title which heads this article? Come on, brethren; vindicate the aspersions you have made.

Malone, January, 1849.

One seventh part of the whole surface of France is composed of forests. They have coal mines which are not worked, burning only wood and charcoal.

A temperance lecturer in Boston complains that he is not compensated for his services. They profess more than they practice in that good city.

GOOD DOCTRINE AND GOOD MORALS.

BY REV. J. SHRIGLEY.

Universalism may be called an eclectic system of Theology. It embraces all the good there is in every creed under heaven. It teaches with Arminianism that Christ died for all—and with Calvinism, that all for whom Jesus died will certainly be saved. We believe in the *saving* clause of each system, and reject all that is inconsistent with the desires of the good. And as we select the best parts of the creeds of these sects, so should we select the best portions of their *morals* and of their *writings*, and preserve the first in our lives, and the last in our books and papers. Whenever any of this class perform a good deed or write a good thought, they should be treasured up, on the principle that "it is good to remember each other's good deeds and forget the bad ones." To this end, will you please insert in your valuable paper the following extract from an essay published by Rev. George W. Bethune, of Philadelphia, on the "Preaching of John in the Wilderness:"

"To love God with all our heart, and to love our neighbor as ourself, were the two great commandments of the old Scriptures, on which our Lord declares they all depend. No man can love God with all his heart, who does not love his neighbor as himself; nor can he love his neighbor as himself, if he do not love God with all his heart; and there is no more dangerous error in religion or morals than the separation of these cardinal virtues.

"We are not required to follow John into the wilderness, there to practise his austerities; on the contrary, without a special command, that would be a gross desertion of the sphere and duties towards our fellow-men, enjoined upon us by God. What will it avail those whom God loves and recommends to our care, that we fret ourselves with sackcloth, or pinch our bodies with solitary fasts? The best garment for a penitent is that which he has honestly earned, and not so lavishly adorned but that he has means left to clothe the poor; the fast God loves best, is to send the poor a portion of our bread, while we eat thankfully and cheerfully of the bounty he has bestowed upon us." This is good, practical Universalism, and hence I am induced to ask its republication in your excellent paper.

UNIVERSALISM IN EVERY THING.

Some writer has said or sung, "there's *good* in everything," and we may with equal truth say, there's Universalism in every *good* thing. It was stated not long since in an able article in the "Ladies' Repository," that the most distinguished literary writers in Europe now use the term Universalism, to signify the greatest amount of good. I am glad that the word has been thus honored by impartial men, and am encouraged to believe the day is not far distant when the name will be used, not only to signify the greatest possible good, but to designate a class of Christians whose morals shall correspond with the interpretation of the word which expresses their faith. If we are true to our profession and live according to the requirements of our faith, the Christian world will yet do us justice, and our name will be coveted by the very class who now profess to despise it.

Rev. W. H. Furness, in giving an account of the sculptor of "Hero and Leander," mentions that many of the works of this Artist are original in design, and perfect in execution. Among others he mentions a most *lovely* one which is expressive of Universalism. Mr. Furness says, "Agnus Dei—Lamb of God, the Christ-child, standing leaning against a cross, with one foot upon the head of a serpent, *a vision of the supremacy of good over evil.* The child's upraised face is a mirror of Heaven. The

marble is instinct with spirit. It breathes holiness into the heart of the gazer."

The final "supremacy of good over evil," is a prominent point of our creed—it is seen in all God's works—written in his word—sung by Poets, and sculptured by Artists.

Baltimore, January, 1849. J. S.

"THE HOARY HEAD IN THE WAY OF RIGHTEOUSNESS."

I NOTICED in the Messenger of this week, from the pen of Br. Thomas, an account of a *vision* which he beheld while paying a visit to the Murray-st. Sunday School, last Sabbath. A vision like that of which he speaks, I believe, is rarely to be seen. But should Br. T. chance to visit New London, and should there follow his "*uniform custom*" of visiting the Sabbath School, he will be permitted to behold the same "*instructive vision.*" One of the classes in our school has for a long time been under the charge of Br. A. Frink, an intelligent and exemplary Christian, who is past the "meridian of his life."

Where such instances as these occur, they are deserving of notice, and the highest commendation. They are praiseworthy examples, and should be held up for the imitation of others. May these worthy veterans, who are devoting themselves to the instruction of the young, receive their *reward*, in seeing their labors crowned with good. J. W. D.

Foreign Correspondence.

LETTER—NO. XXXI.

ROME, Sept. 7, 1848.

ROME—Rome? Can it be possible? Am I in Rome? Or is it a dream—a vision of delusion? And *in* Rome at this very season when the prudent are all *out* of it? Let me think—Yes, it must be so. This must be Rome. That lofty dome I saw from the hills, towering above every other object, is *St. Peter's;* that bridge, with the marble statues on either side, is the *Ponte Molle;* the fine road by which we came here is the *Via Cassia;* that splendid gate through which we entered is the *Porta del Popolo;* that *Obelisk* with hieroglyphics, standing in the Piazza, with fountains about it; these churches, just alike, with the Via Corso between; this *Palazo*—yes, yes; this looks like Rome, the real, genuine, *living* Rome!—Rome, in Rome, and nowhere else! But how unlike the picture in the brain, which we began to paint there in our early childhood. This, once the Queen of the world? and now the head of *the* Church? Alas! alas! How vast the cheat! How sadly has the reality disappointed. Truly said the poet,

"'Tis distance lends enchantment—."

But I will not be too harsh in my judgment. I have been here but a few hours. I have not seen *quite all.* But one forms an idea of a place by passing through some of its principal streets. I may see more clearly after I have rested my weary limbs and cleared off the dust which has been accumulating these four days. I can then look at things with a steadier gaze, and I hope, with greater admiration. Meantime, as it is not safe for one's health to be out after nightfall, I will scribble a thought or two in addition to our journey hither.

These Italian Veturinos are pretty hard customers, any how. We had been warned by book and by the living voice to be wary of them. We were so, and thereby escaped tolerably well. But then, it is not the pleasantest thing in the world to be bargained for and sold out; yea, actually *sold out* we were. Oh, the vileness of this traffic in human flesh, in the bodies of men—of Yankees! Monstrous inhumanity! Bought and sold as goods and chattels! Awful thought! Cruelty without excuse, except money could be saved by it—reason enough, for some minds. In truth we were actually the gainers by the trade, for we got here a day sooner and at no more cost. Take in Yankees if ye can, Mr. Italian Veturino. It is your practice, but not with *us.* But what matters it, in these days of reform? It is the *principle* of the thing. No matter if we did get through quicker, more comfortable, and *as cheap.* The *principle* was wrong. Our coacher had no *right* to sell us out, to traffic in the flesh and blood of *his* fellowmen. We gave him *buona monie* liberally, for our freedom; but his poor old horse could not go. So we had to submit to the temporary infringement of *principle* for a subsequent and greater good.

The inhabitants, in all the towns through which we passed, are miserably poor, filthy, and ignorant, and act as if they had little care for the comfort or respect of themselves or this world, whatever may be their preparation for the next. If anybody wants a practical illustration of the effects of the doctrines so strenuously insisted upon by all Partialist sects, Papist and Protestant, let them come to Italy, where a fair and undisturbed experiment has been going on for fifteen centuries, and they can judge for themselves. I think they will be convinced that the abuse or neglect of the blessings of Time, not only brings present degradation and misery, but greatly obscures the prospects of the soul for Eternity. Here the priests bear rule, and the people love to have it so. The highest degree of holiness is obtained only by the profoundest contempt for God's present blessings. This poverty, filthiness, and intellectual sterility, are a sad commentary upon clerical influence, and upon what passes for the seal of orthodoxy—a belief in the retributions of eternity.

The desolations of the Campagnia, who can describe them? From fifteen to twenty miles around Rome, the country is a miserable waste, without house, field, fence or flock; with scarcely any signs of vegetable life. But the pestiferous exhalations produce a malaria which is most fatal to health and life. Here and there along the road side are scattered a few post-houses, where relays of horses are kept, under government direction, for the use of travelers. The people about them look yellow and squalid; as if the papal command was obeyed at the expense of health. But who will not hazard all for pay or place—wealth or honor?

The approach to Rome over the Cassian way is rather interesting, after crossing the Ponte Molle. The statues of the Savior, the Baptist, St. John, and the Conception, on the Bridge, have wakened all one's dreams, desires, and expectations, and with the deepest intensity he looks about to find the reality of what he has read about and thought of so often. He expects the very stones will speak and confirm the wonderful stories of the past. He thinks everything will exhibit evidences of the ancient splendor and magnificence of the once mighty Empress of the world. But how disappointed and sad, as he passes along the banks of the Tiber, a small, dirty, sluggish stream, and sees nothing of antiquity, nothing of the splendor looked for. And yet, this is the most favorable approach to Rome.

I am growing sad and gloomy. I am tired. I shall sleep in Rome to-night. May the saints protect me. There are plenty here, such as they are—all dead, in cold, lifeless marble. "A living dog is better than a dead lion." Good night.

8th. Oh dear, my poor head! St. Peters to begin with—the gay assemblage of people, and decorations along the Corso; the attendance at S. Maria del Popolo, where the Pope and all his Cardinals, with a whole phalanx of

lesser prelates, were assembled to say *high* mass on the "Nativity of the Virgin"—a great Fete day; the array of most splendid carriages, some gilded in every part except the tires of the wheels, all drawn by the finest horses in Europe—the Pope's had six, jet black; the gaily dressed outriders and attendant lackeys; the kneeling soldiery at his approach; then the garden of Sallust, the Pincian hill, Church of S. Maria Maggiore, most splendid; the Scala Sacra, a stair-case of 28 steps, built of marble brought from the house of Pilate at Jerusalem, where we saw five men crawling up on their knees, kissing each step as they ascended—the steps covered with wood, having been so much worn by the devotees who have ascended them; the chapel at the top, over which is a Latin inscription, saying that "This is the holiest place in all the world!"—the old Aqueduct; Church of S. Giovano in Laterano, the oldest church in Rome; the Coliseum; temple of Venus; Triumphal Arch of Constantine; temple of Minerva, of Faustina, Via Sacra, with old pavement; Arch of Titus Vespasian, in honor of his destroying Jerusalem—that honor and the city which bestowed it both in ruins; Temple of Romulus; Forum Romanum; Temple of Concordia; Jupiter Stator; Fortuna; Column of Phocas; Arch of Septimo Severo; Temple of Jupiter Tonans, of Vesta; Arch of Giano Quadrifronte; Closaca Maximus; Ruins of the Palace of the Cæsars on Palatine Hill; the Baths of Caracalla; Protestant Burying Ground; Pyramid of Caius Cestius; Column of Trajan; with statues, paintings, &c., all in one day!! Oh, my head! my head! Yes; I AM in Rome. It is not a dream. And may I keep my senses till I get out of it.

9th. Took it a little more coolly to-day. Visited several churches; among them the Pantheon, now dedicated to "S. Maria and the Martyrs." It is one of the most perfect remains of ancient Rome; and this was robbed of its copper roof by Constantius, of its bronze beams by Pope Urban VIII., to make four columns for the confessional in the Vatican and some cannon for one of his castles. The same Pope, it is said, took down the brazen doors which, according to the authorities, "weighed 450,251 pounds, the nails alone, 9,374 pounds; and the cannon made of this metal were upwards of 80!" This was *cannon-izing* a heathen Temple in good earnest! In this church Raphæl and several other distinguished artists were buried. Though stripped of much which formerly belonged to it, it is still a magnificent building. Who can describe a church filled with statues, paintings, mosaic floors, massive columns of a dozen kinds of marble, of porphyry, granite, verd antique, ornamented with all kinds of precious stones, alabasters and frescos? I saw no palace in England or Germany to equal many of them. You may well suppose that such mad extravagance does not agree with my utilitarian notions. More especially when, at the very doors, and all along the streets, beggars shake their tin boxes in your face, and plead in the name of God for a baioccho. My answer to them is, "Go to the Pope," or "Go to the Cardinals." The cost of these churches cannot be computed. They are called works of *art*, and as such are admired. But Christ was art-*less*, pure, simple, perfect. His followers should be so. I do not understand the philosophy which approves this enormously extravagant display of worldly finery in the Christian worship. It may be all right. But the contrast between the teachings of the Master, these churches, and the misery of the people, is so great that I cannot help thinking there is a mistake somewhere. But I will not moralize now.

I called to-day on Dr. Grassi with a letter from Dr. Pise, of our city. I was much troubled to find him, owing to the "decree" which has gone forth against the Jesuits, annulling their rights and virtually banishing them. I succeeded, however, and he received me with many attentions. He related to me his condition, and regretted his confinement that he could not procure me an audience with the Pope. But it so happened that I was entrusted with Dispatches from our consul at Genoa, which I presented, and received, in answer, an invitation to call to-morrow. I have also an appointment to call on Cardinal Mezzofanti, the man who talks *all languages*, sixty, at least.

The death of Dr. Martin, our Charge here, is spoken of with deep feelings of regret. He had been here but a few days, but many already knew him. Americans are much respected just now, everywhere. He was sick but a short time. His death, at last, was very sudden, supposed to be apoplexy. The Consul is now absent, so we have no representative at Rome.

We shall remain here a few days longer, when, unless we hear of a new outbreak, we shall proceed to Naples. There, collecting the latest intelligence, we shall determine about going to the East. So far all the troubles have been before us, disappearing as we approached them. We have met with no difficulty, no hindrance out of the common course. When we find it, we shall turn back—if we can. Jerusalem and Egypt are still to be seen before we can be satisfied. Greece and Constantinople I can easily give up, for these ruined towns make me feel sad. The extravagant folly and nonsense of this city greatly disturbs the quiet of my soul. Splendid churches, crowds of Priests in goodly dresses, mumbling over their service, and pawing about a silver cup as if "beating the air;" ignorant, superstitious people, kneeling, crossing themselves, counting their beads, bowing at the ringing of a bell, and starving at home; all this mechanism of formal worship, awakens in me feelings it would not be well to describe. Catholicism stands before me in a different light from what I ever viewed it before. I thought it had *a* truth. It is the Anti-Christ to be rejected, to be overcome. The people are weighing it in a balance; It will be found wanting. God be with the faithful. Fraternally yours, W. S. B.

RAILROAD FROM CAIRO TO ST. LOUIS AND CINCINNATI.—We understand that the Central Railroad of Illinois—commencing at Cairo, mouth of the Ohio will be put under immediate contract—to connect with the cross Railroad from St. Louis to Cincinnati, now being surveyed as soon as the Bill before Congress (having passed the Senate) shall be perfected in the House, donating land on the line of this road to aid in its construction. We deem this one of the most important in the West especially when the navigation of the Mississippi and Ohio Rivers, above Cairo are suspended or impeded by ice or low water as it secures at all seasons of the year, the most certain and expeditious route between those points and New Orleans.

A sensible writer said, "I am half out of patience with societies for converting Jews, Turks, and New Zealanders, while there are people in our great cities who have never heard of a God except to blaspheme him.

Of 48 students entered at West Point last July, 20 failed to pass the January examinations, and were dismissed. Indolence and inefficiency.

A company, with a capital of $6,000, has been formed in Northampton, Mass. for a trading expedition to California, under the agency of the Rev. P. F. Tracy.

The finances of Maryland are in a prosperous condition. Balance in the treasury, $315,045.

It is well understood in Washington that Mr. Crittenden will have a place in Gen. Taylor's cabinet.

There are 11 vessels up for California at New Bedford.

A child born in Montreal is of the fifth living generation. They are long livers in that very cold region.

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY FEBRUARY 17, 1849.

S. C. BULKELEY &CO., PUBLISHERS.

BR. H. JEWELL'S SERMON.

We have received a copy of Br. H. Jewell's Sermon, delivered in Cincinnati, Ohio, on the death of Br. Pingree. It is a brief, but a warm tribute to the memory of a good man. Br. P. died at the age of 33. We give the following extract from the sermon because it relates to the same on which Br. Skinner spoke in his article last week, and which was written previous to the reception of this sermon.

"*Ministerial Career.*—In the summer of 1837, Brother Pingree preached his first sermon in the Universalist church in Bath, New Hampshire. Immediately after, he visited the writer in South Reading, Massachusetts, where I was then laboring as a preacher. He had decided to come West. He preached one sermon to my people, and left for his new home, September, 1837.

After the space of ten years, we met again, in 1847, in Louisville. I found him, in many important respects, a new man. Change to be sure had been all the while going on with myself—though we do not perceive the change that takes place with ourselves, as we do in others. When we shook hands and separated in '37, he was noted for his extreme quietness and diffidence, though willing, and rather happy, to enter into an argument in defence of his religious views. But when I renewed his acquaintance in the West, I found him to be a bold—independent—confident defender of the faith; quite as ready to give an invitation to canvass the merits of religious differences, as to receive one. The new and varied circumstances in which he had been placed in the West, developed this trait of his mind. And this is the proper place to consider him more fully as a preacher. In the first place, he was a youth of remarkably active, warm and penetrating mind, clear and thorough in his perception, concise and forcible in the expression of the great truths he had received. When he came to this country, he saw at once, what was needed—what style of public communication must be adopted in order to ensure attention and secure success. He laid aside, to a considerable extent, the practice of writing and reading his discourses, and prepared, generally, briefs, and depended measurably on the circumstances of the occasion for the main body of the discourse.

Having been drawn into a few public oral debates, and learning that much might be accomplished in this way, in disabusing the public mind, and spreading a knowledge of the truth, he "waxed valiant in the good warfare," and became *the most noted*, trium phant and courageous debator of the whole denomination. I canhardly credit the report, but I am told that he held more than *thirty* public debates upon the grand questions that agitate and divide the Universalist and Partialist churches! Several of these have been printed in book form, and will teach the faith he so faithfully, clearly and eloquently established on those occasions, long years after his mortal remains shall have mingled with their kindred dust."

On page 6 of this Sermon, Br. Sewall says:

"Some of the friends of our lamented brother thought it unnecessary that he should exert himself so much, and do so much intellectual work. Some have gone so far as to charge him with imprudence in this respect. *Was "there not a cause?"* Behold the condition of the religious world in the nineteenth century! The great and all-engaging motive to secure wealth and fame in this world, and to escape an extraneous evil in the next. No just conceptions of the Creator, of man's relations to his fellows, to his God, to his duty and destiny! Look also at the determined efforts put forth to prevent the people from receiving any thing different from what they have received; the organizations, barriers and numerous influences brought to bear on the people—and then ask, how an ardent youth, full of commendable ambition and joyous hope—happy in God—in view of time or eternity—could well do any less than our brother did in the warfare? And, especially shall we see this duty of living earnestly devoted to what we deem truth, when we consult the oracles of God. We have the examples of Christ and of his primitive ministers—we have their teachings, all exhorting the believer, and especially the preacher, to be zealously affected always in a good thing, and to contend earnestly for the faith which was once delivered to the saints. 'When the people saw the *boldness* of Peter and John,' &c. The protectors and conservators of the Jewish Church, forbade any farther testimony in favor of Jesus and his truth: What said the witnesses? 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can but speak the things which we have seen and heard.' Paul was commanded of the spirit to speak boldly—"*hold not thy peace.*"—And he went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.' 'According to my earnest expectation,' says he,' and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by *life*, or by *death*. None of these things move me, neither do I count my life dear unto myself.' Such were the emotions that animated the eminent apostle Paul, and have we not abundant proof that our brother, who has gone to his rest, knew something of this feeling? Did he say that he had rather live a brief but useful life here, than a long one of a different character? Did he say he must preach and write, in defence and illustration of the blessed faith which gave him comfort, even though he was persuaded he should thereby cut short his earthly career? O, how could he do otherwise? He felt it, from his very childhood, his duty and inestimable privilege, to preach the gospel. He saw the world lying in wickedness and unbelief, ignorance and estrangement from God. He went with firmness and energy into the moral field, and generations to come shall do honor to his worthy name and spotless character.

As a preacher, Mr. Pingree was clear and concise in his arguments—pointed, and frequently exceedingly cutting in his portraitures of the doctrines of the age—rapid in his delivery, distinct in his enunciation, happy in his appeals—fervent and affectionate in all his labors. He had but few equals as an effective and eloquent pulpit minister. While some, who knew his feeble health, urged him to speak with less energy, thousands hung with joy and delight on the words of Gospel truth, as they came gushing forth from his earnest, glowing heart—a heart always ready to sympathise with the fallen, to administer encouragement and comfort to the weak, but to rebuke with sharpness all attempts at religious fraud and spiritual hypocrisy.

As a debater, he was honorable and high-minded. Never permitting himself to descend to any low or unmanly reference to his opponent, no matter how much abused; he never attempted to take advantage of the prejudices of the people—but it was his delight to pour forth plain, searching, straight-forward Bible arguments, which not only enlightened but animated and converted the heart."

THE FAIR AND FESTIVAL OF THE FIFTH SOCIETY.

A goodly collection was gathered in the Assembly Room of the Chinese Museum, last week, to attend the Fair and Festival of the Fourth-st. Society. That large and beautiful room was completely filled with those who came to spend the evening in a social and friendly way, and to give encouragement to the Society in whose name the Fete was gotten up. As long as we remained everything went off pleasantly. There seemed to be, as the Wall-streeters would say, a *fair demand* for the articles offered for sale.

We understand the principal object of the Fair was to raise funds to make some improvement in the Church, by a new paling, platform and piazza. We have not learned the amount realized, but hope enough to accomplish their object.

Quicksilver in great abundance has been found at the Canelas mines, in Durango, and sold at twelve reals a pound.

Plated Mexican dollars are in circulation.

THE CALIFORNIA EXCITEMENT.

California is the all absorbing theme upon which men think, and speak, and write. The first question, after the salutation, is, "Are you going to California?" or, "What news from California?" Multitudes are already on their way, and thousands in all parts of the country are preparing to go to that land of *golden* promises. There has not been such a mad and foolish panic since the days of *Morus Multicaulis*, or *Rohan Potatos*. Everybody is agog with the notion of immediate and enormous wealth. Those who go and those who stay are alike aroused to wild and extravagant speculations, making immense calculations upon the inpouring of vast treasures, which shall enrich our whole country and the world. Hereafter, nobody is to be poor The *golden* age is come. We have only to go, or wait patiently, to realize all that has ever been dreamed of, or desired. Some are to *dig* and be rich. Others have gone to furnish the diggers and grow rich out of them. Those who transport them are to be rich. And they who start them off, are, for a hundred, to receive a hundred thousand. Then the *sharpers* who hang about to fleece whom they can, are most confident of good times *coming*.

For ourselves we have never had much confidence in the permanent prosperity of those who "*make haste* to be rich." We have lived through one such age—1835–6—when every country village was laid out into a city, every mill-stream turned upon a factory, every mountain and swamp sold for farms, from the Madawaska to the Sabine; and everybody planned to be rich and live in splendor. The object is now the same, but the means farther away. The bubble may grow bigger and last longer; if so the explosion will be louder and more terrible. But it will burst. Some may catch the atoms. But many will wake up, and stand aghast in astonishment at what they have done, and, like a man just recovered from a fit of drunkenness, wonder at themselves. A day of reckoning always comes, when a man's conduct and schemes will appear in their true light, and everything find its proper level.

No doubt there is *gold* in California. There *may* be immense quantities of it—enough for all who have gone or are going after it, and all who stay behind. What if there is? When *everybody* is as rich as the Incas of Peru, then *all* will be poor; for what will be the *actual* value of gold when everybody has a room full? It may be worth something for roofing houses, or making stove pipe. If strong enough, it would make excellent pipes for the Croton Aqueduct. It might be used for some kinds of domestic service. Perhaps it might serve for tin and pewter. There is not much doubt but a use can be found for *all that will be brought home.*

Well, suppose it turns out that the men who go do return laden with cargoes of gold. Will they, or a majority, be really better happier, for having amassed such enormous wealth in so brief a time, and in such an easy manner? Will they be more sober, frugal, industrious, just, generous—more loving and more beloved? Will they be more humble, meek, devout, forbearing, forgiving? More Christ-like? "A man's life consisteth not in the abundance that he hath," says the Son of God; and he saith truly, let the world and the church contradict it as much as they will. It stands there a solemn fact, witnessed by all human experience, and full of meaning. Is there no fear that these young men will be corrrupted by sudden wealth? Or is the California gold so pure and abundant that all may have it and grow better? Still the "*love*" of it remains. Its roots spread deep in human souls, which it is to be feared will grow up into enormous evils.

Sudden wealth, or that gained without effort, is generally not of long continuance. "The channel of the mountain torrent is soon dried up, while the living spring sends out a crystal rivulet" which is always abundant. The old method of gradual accumulation is always safest and best. In addition to necessary care and labor time will be afforded for intellectual and religious culture, which are by no means hostile to the acquisition of a competency of this world's goods. And thus the whole human ability is brought into exercise and every faculty is made strong. Whereas, if the Californians succeed in half they expect, they will die of ennui, or bloat into gourmands and aristocrats without the blessing of gradual and wholesome improvement.

W. S. B.

UNIVERSALIST BOOKS IN UTICA.

E. S. Barnum and Son, at the Utica Bazaar, keep constantly on hand, and for sale, at the New York and Boston prices, the following Books, viz: Campbell and Skinners's Discussion; Ancient and Modern Histories of Universalism; Skinner's Letters to Aikin and Lansing; Memoir of Rev. J. Freeman; Memoir of Rev. S. W. Fuller; Streeter's Hymns, plain and gilt; Ames' Mnemosynum; Austin's Voice to Youth; do. to the Married; Collection of Valuables; Everett and Brackenridge's Discussion; Chapin's Duties of Young Men; Letters to Dr. Joel Hawes, by H. Ballou, 2d; Ballou's nine Sermons; Treatise on the Atonement; Notes on the Parables; Lecture Sermons; Select Sermons; Ellen Clifford; Universalism against Partialism; Christianity against Infidelity; Shanty, the Blacksmith: Tales and Poetry; Practical Hints to Universalists; Hymns of Zion; Week-day Religion; Poetry of Woman; Canfield's Review of Hawes; Christian Visitant, three volumes; Conventional Sermons; Bacon on Religion; Fenelon on Education; Chapin's Discourses; Eternal Hell Torments overthrown; Riches without Wings; Juvenile Companion; Layman's Legacy; Balfour's Letters to Hudson; Balfour's 2d Inquiry; Balfour's Essays; Skinner's Sermons; Loveland's Greek Lexicon; Petit Pierre on Divine Goodness; Life of Murray; Universalist's Book of Reference; Universalist Guide; Roger's Memoranda; Roger's Pro and Con of Universalism; Whittemore on the Parables; Law of Kindness; Chapin's Duties of Young Women; Williamson's Argument for Christianity; do. on Endless Punishment; Ely and Thomas' Discussion; Ballou on Future Retribution; Universalist's Assistant; The Preacher; Juvenile Library; Duties of Parents; Paige's Questions; Balch's S. S. Manual; Thayer's Bible Class Assistant; Austin and Holmes' Discussion; and a variety of other books and pamphlets relating to Universalism too numerous to name.

LIKENESS OF BR. WHITTEMORE.

Mudge & Corliss of Boston, have published an elegant engraving of Rev. Thomas Whittemore. The work is well done, and the likeness perfect. It is one of a series they are issuing in the Universalist Miscellany, a Monthly publication of 40 pages. Price of the Miscellany, $1,00. This volume contains two likenessess, and each number an engraving of a Universalist church. Copies of the likeness of Br. Whittemore, for sale at this office. Price 25 cts.

Br. J. S. Flagler has removed from Darien Centre, Genesee Co., to Knowlesville, Orleans, Co., N. Y.

Louis Napoleon was called an imbecile, now he is a clever fellow. Had Cavaignac been elected, Louis Napoleon would have remained a simpleton.

INTERPRETATION OF MATTHEW, V. 21, 22.

The following exposition of this important passage of scrip ture we copy from a late number of the "Christian Register." We regard the interpretation as just, and are pleased with this indication that our Unitarian brethren are progressing in the right direction:

"Ye have heard that it was said by [to] them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger, of the judgment: But I say unto you, That whosever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool shall be in danger of hell-fire."—Matt. v. 21, 22.

"This is confessedly a difficult passage. We submit not only to the common, but critical reader, a different interpretation from the one which generally prevails. A few explanations of words and phrases may first be necessary.

"v. 21. The preposition *to*, in brackets, seems to be demanded by the law of usage as in other places, in Rom. ix. 12, 26. The command, "Thou shalt not kill," is in the Law; the clause, "whosoever" &c., was traditionary, and seems added as a motive, to deter from the commission of crime. The word "judgment," by a usage well known under the figure of speech called 'metonymy,' designates the place where judgment was rendered. It was an inferior or smaller tribunal, established in each city of Palestine, subordinate to the Supreme Council or Sanhedrim, and according to Josephus consisted of seven judges, who took cognizance of murder, and various other matters; but an appeal could be made from this court to the Sanhedrim.

"v. 22. Raca, is a word of Hebrew origin, and is equivalent to Good-for-nothing, Worthless.

"The "council" was the Sanhedrim—the highest court of the Jewish nation, which had the power of passing sentence of death; though, as Judea was now a Roman province, the sentence could not be executed without the sanction of the Roman governor of the province.

"Thou fool—" a bitterer epithet here than Raca, and expressive of contempt. This is an instance which shows how words receive a deeper shade of meaning from their position; for this word 'fool' is used by our Lord himself, as in the passages, "he shall be likened unto a foolish man"—"Ye fools and blind!" &c. Matt. vii. 26—xxiii. 17.

"'Hell-fire—" literally the Gehenna of fire. Gehenna was the valley of Hinnom—a deep ravine beneath the brow of Mt. Zion, on the south side of Jerusalem, running eastward until it unites with the valley of Jehoshaphat, at the S. E. corner of Mt. Zion, which runs down and out in a low point. Here, where it opens into the other valley, the Jews adopting the horrid rites of Baal and Moloch, burned their sons and daughters in the fire. According to Dr. Robinson, in his Travels, this was why it was called the valley of fire—for he says there is no evidence of any other fires having been kept up in the valley, But in his Lexicon he says that the valley was the receptacle for all the filth of the city, to consume which fires would appear from time to time kept up.' Here, moreover, amid the carcasses of animals, were thrown the dead bodies of malefactors who were denied burial—a horrid fate.

"The way is now prepared to submit our interpretation as follows:

"You have heard from your teachers, the Scribes and Pharisees, said Jesus to the multitude around him,—you have heard the command promulgated to the people of old "Thou shalt not kill; and whosover shall kill shall be liable to be arraigned before the tribunal of the seven." I have something more to say on this subject than your teachers of the present day. I tell you that to let your anger rise hastily and without any cause against your fellow-man, tends to wrong-doing towards him which shall bring you in judgment before the tribunal of the seven. I say that to let your anger break out in offensive epithets, such as Mean, Good-for-nothing, or Worthless, will render you still more liable to commit an outrage which shall carry you at once to the court of the Sanhedrim I say still further, that to suffer yourself to be yet more exasperated, and to passion add contempt which shall find vent in calling your brother a fool, will put you in danger of the commission of some high-handed outrage against him yet more aggravated, the end of which will be the ignominious exposure of your condemned, unburied person—a castaway—in Hinnom's valley of burning fire.

"Such is our interpretation. The passage so understood is a *prudential maxim*, like many in this same sermon on the Mount. The source of evil, the spring of evil deeds, is the heart. The Scribes and Pharisees overlooked this, and it is a very general habit to overlook it. Jesus called on men to look within. "Out of the heart," said he, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies." He would guard men against the commission of these sins, by leading them to guard the heart. The bad passions of the heart exposed both to the commission of crime and to its punishment. The passion of causeless anger is a murderous feeling; beware therefore against its indulgence, for it may bring on you great shame here among your fellow-men.

"Nothing appears to us more forced than the usual interpretation of this passage. Says Mr. Barnes, "he that hates his brother," &c. &c., "shall be punished with a severity *similar* to that inflicted by the court of judgment, or by the council, or represented by being *burnt alive* in the horrid valley of Hinnom!" "As these offences [viz. anger and contempt,] were not cognizable before the Jewish tribunal," continues Mr. Barnes, "he [Jesus] must mean that they will be punished *hereafter*. And all these expressions relate to *degrees of punishment* proportionate to crime, in a future world of justice and wo."

Says Mr. Livermore on the first clause of verse 22, "to express the exact sense," the liability is "to such punishment from God as may be *parallel* with that which the tribunal commands to be inflicted." And still further, on the words "Thou fool,"—Mr. L. adds, that our Savior's "idea seems to have been that for the most opprobrious words, and the corresponding tempers which prompted their use, a man would be subject, whether in this life or the future one, to the punishment of God, punishment as much severer in degree than those before mentioned, as the burning fires of Hinnom would exceed in severity the punishment inflicted by the tribunal of the Seven and the Sanhedrim."

These two last interpretations differ only in one respect, that the former decides the place of punishment for the sin or sins here specified, to be hereafter; the latter, to be whether in this life or the future one. And further on, Mr. L. says, "Where these punishments will be inflicted he [Jesus] does not say. The man, who indulges wicked feelings against his brother man, is in this world punished; his anger is the torture of his soul, and unless repented or forsaken must prove his wo in all future states of his being." Now we do not see that the criminality of anger, and offensive words, and their respective degrees of spritual punishment, is here the point at all. But another important and very significant point is presented, viz, that anger being a murderous passion, breaking out and increasing its flame in offensive words, *tends* to the most unhappy personal consequences in this life to the man who indulges it. How many murders has it committed!

In conclusion, let the Christian disciple go forth and seek "the lost" to society, young and old, and reason with them in the sentiment and spirit of these words of Jesus as we have interpreted them. Would that Christians would try the experiment! It would diminish crime. It would make many strong by revealing to them their inward weakness, and the source of danger as lying in the heart. It would help in the reformation of society. It would do more than all threats of everlasting hell-fire in another life beyond the present. Though no such awful fate can now be held up to deter from the commission of crime, as Hinnom's valley of fire, yet are there such sad temporal consequences and awful earthly terminations of sin and crime, that if faithfully and effectually laid before the young, or presented to the neglected, ignorant adult, as were the mass whom our Savior was addressing they would not fail to be impressed, and not only taught the danger of cherishing causeless anger and uttering bitter and harsh epithets, but they would feel the need of repentance and newness of life to which the same Saviour calls them.

THE TROY SOCIETY.

We are happy to receive the following intelligence from Troy. We know that there is a good field there, and hope the *right* man will be called to take charge of that flock, who will make them all that is expressed in the letter below:

TROY, FEB. 5, 1849.

BR. BALCH—DEAR SIR:—Anything that pertains to the pros-

perity of the great cause of truth to you will at least be not uninteresting. The friends of the great doctrine of Universal love in this city, are not wanting in zeal or well directed efforts. They have a good sized, convenient church, and judging from the attendance yesterday, they turn out in sufficient numbers to fill it. Church and minister are of little use when the people neglect their duty. Not so with the friends in Troy. They have an activity about them peculiar to the enterprising inhabitants of that beautiful city, which manifests itself in Church affairs as well as in business. If they are *united* in regard to calling a minister; if they succeed in obtaining a minister who is prudent as well as talented, there is nothing to hinder them from becoming one of the most powerful religious societies in Troy. We hope they may be thus fortunate, as well for their own sake as for the sake of the good cause. So far as we may be permitted to judge, there is no more interesting field of labor in the Denomination.

"THE WAGES OF SIN IS DEATH."

We have seldom met with a more striking illustration of the above Scripture truth, than is found in the following, which recently appeared in the "Hartford Times." One William O. Chapin was brought before the Superior Court of Connecticut, sitting at Hartford, to be tried for the crime of rape, to which he plead *guilty*, and by permission of the Judge, addressed the court as follows. Who, in view of such testimony, can doubt that sin is punished in this world?

"I have been brought before you for an offence of the highest kind—and a crime that I am guilty of. Having acknowledged this fact, I should like to state something of my history since I came to Connecticut.

"It is seven years ago, last July, since I came to this State. I was in the habit of drinking ardent spirits, and a great deal. I committed a small offence, was arrested and put in jail. I came out in the fall, and joined the temperance society. I was a man then. During the winter I enjoyed myself; I never enjoyed myself better. But in the spring I broke my pledge and got into bad company. I followed on in a bad course, and with another man I practiced stealing. For this crime I was arrested and put in your state prison for five years. I came out in 1848, and came to this city with the determination not to drink. I told the warden of the prison that I had rather stay with him than to go out where there was temptation—that I had rather die a sober man in prison, than as a drunkard out of it; that if I remained in prison I should keep sober and have my senses, and enjoy myself better than I could as a drunkard, though free. I told him I knew the nature of drunkenness. But he advised me to go and do well for myself.

"I came to this city, and the friends of temperance treated me kindly. They threw an arm of friendship around me, such as I did not expect. I signed the pledge, and was a happy man. I felt that I could enjoy myself, and be a man again. I found that there were still friends of the unfortunate, and that I could be well treated. Whilst I was in the City Hall, after a temperance meeting, a gentleman—Oliver Parish, there is no harm in calling his name—came up to me, and said, 'I want a clerk.' I asked him if he knew me? He said, 'yes, you have been in prison.' Then I said, can you trust me with your interests and your money? He said he would, now I had reformed—he believed I would do right when sober and a temperance man. I accepted his offer and lived with him three months. I was faithful to him. But I was finally led to drinking again. I was led into it by taking some gin, by advice of a friend; I wanted more; the more I drank, the more I wanted.

"On Sunday morning, Nov. 19th, I prepared to go out, and told a friend I was going to meeting; but I did not intend to go; I meant to go where I could get drink. I went to a tavern in North Main-street, and called for liquor; the bar-tender asked if I was a traveller; I answered yes. I drank, and then sat down and smoked—then drank again—waited a little time and drank again—making three glasses at that place. I came down to a shop this side, and drank three glasses more. Then I came out, and met a young lady near the North Church, and spoke to her; we had some conversation; I wished to seduce her; but she said she was going to meeting, and left me.

"I saw a friend across the street, and tried to avoid him for fear he would smell my breath; but he came across, and as he passed, bid me good morning, and I bid him good morning. Then I came down street, and saw a young lady across the street. I went over to her—I know not why—I asked her where she was going; she said to Sabbath School. I told her if she would take my sister with her I would pay her for the trouble."

The rest of his story relates to the commission of the crime, for which, he said, he deserved to be strung between the heavens and the earth.

His punishment will be imprisonment for life.

NEW SUBSCRIBERS.

Reader, have you asked that next door neighbor of yours, or the one over the way, or neighbor B., who lives down the road a piece, or Mr. W., who professes so much faith in our doctrine, to subscribe for this paper? You know 'tis a good paper, and that you would not do without it for three times its price. Why then neglect to ask your neighbor to benefit himself and his family by taking it likewise? Are you afraid of being called meddlesome with regard to your neighbor's affairs? Was Philip considered meddlesome with the affairs of his neighbors, when he said to Nathaniel, "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth?" Or was he impertinent when he said to him, "Come and see," in answer to his question, "Can any good thing come out of Nazareth?" Was the woman of Samaria meddlesome, when she said to her fellow-citizens, "Come see a man that told me all things that ever I did: is not this the Christ?" Reader, speak to your neighbors on this subject. Get them interested. Induce them to take the paper. 'Twill do their souls good, and yours too.

UNIVERSALIST QUARTERLY.

The January number of this excellent denominational periodical, the publication of which has been delayed beyond the usual time for the purpose of making some necessary arrangements, has at length made its appearance. The copy for this office came to hand at so late an hour that we have not had an opportunity to examine it sufficiently to give an extended notice of the work, and we therefore content ourselves with copying the following remarks upon it from the "Christian Freeman:"

"Art. 1st, of the present number, is on the "*Changes in the Religious Views of Universalists.*" If we do not misinterpret the initials, it is from the pen of our old friend, Rev. Edward Turner. It presents a fair view of the gradual advances made by the Universalist clergy and people in Biblical knowledge and Christian philosophy.

Art. 2d, is on "*Sects, Creeds, Fellowships,*" and is from the pen of Rev. Moses Ballou. It is a just and clear exposition of the general subject indicated by the caption.

Art. 3d, is entitled "*System and Principle;*" and it sets forth and illustrates at length the difference between the two,—*system* being a plan, routine or scheme of thinking or acting, which may be right or may be wrong,—and *principle* involving the sentiment, the ideal of right. It is from the pen of Rev. E. H. Chapin.

Art. 4th, is "*Universalism in Europe,*" by Rev. W. S. Balch. This article alone is worth the price of the volume. It appears from it that Br. Balch took great pains, on his late tour of Europe, to gather information on this subject. We cannot remark on particulars at present, farther than to say, that Br. Balch sets in a true light the meanness and wickedness of those would-be orthodox tourists, who have both misrepresented Universalism and Universalists to the learned men of Germany and other European nations, and them and their sentiments to us.

The 5th is an able article, by Rev. L. C. Browne, on "*Different Kinds of Sermonizing.*"

Art. 6th is a review, by Israel Washburn, Esq., of Talfuord's "*Final Memorials of Charles Lamb,*" a most amiable, laborious Christian philanthropist. And then the number closes with the customary Editoral Literary Notices.

Will the Universalist denomination appreciate the praiseworthy enterprise of Mr. Tompkins, the publisher of this work? Notwithstanding the patronage of the work has fallen much short of repaying him the expenses of its publication, he has yet embarked upon the issue of another volume, unwilling that the denomination should suffer the want of a periodical of this high character. Will not the friends of the work make yet further exertion for its support?

FROM BUENOS AYRES.

A Letter from Buenos Ayres, of November, 13th says, the English Minister has been here for some time, but has not been accredited by this Government, and it is supposed will not be. He has, however, asked to remain in the country, and permission has been granted. The Consul from the same Government, previously sent out was also refused. This government feels that that the grievances inflicted by the English, must be redressed by them before it can accredit their officials. How England will act under these circumstances is yet unknown, hence the uncertainty of political affairs. France it seems has determined to maintain the quarrel of Montevideo.

Micconopy, the Indian Chief, whose death has been announced, commanded the Indians in person at the time of Dade's massacre and with Osceola successfully resisted the crossing of the Withlacooche by General Gaines in 1836. It is generally believed that he was opposed to the war with our government, and that he was forced to take up arms by the younger chiefs. He was a large fleshy man, notoriously indolent, but none the less shrewd and crafty. It was to General Taylor, then Col. Taylor, that Micconopy finally surrendered.

"ORTHODOX DIVINITY STUDENTS."

We have long been convinced that there is a superabundance of preachers, in most of the leading Denominations in this country. The efforts to gain all the places in the Army and Navy, in Poor-houses, and Penitentiaries, as chaplains, where comfortable salaries are bestowed, as well as the whole Missionary enterprise at home and abroad, and the vast numbers left unemployed after all, show conclusively that our convictions are not without foundation. But we were not prepared for such a statement as we give below, from the "Christian World." We did not think the fact was so well understood. It is said in commerce, "A demand always creates a supply." The converse must be equally true, even when applied to the pulpit.

1. Orthodox Divinity Students have fallen off forty per cent. in six years in the six Theological Schools of New England and New York.

2. Ten years of such decay, and there will not be one student among them all.

3. Probably more than two-thirds of the Theological graduates have gone off to other business.

4. New England and New York are probably raising no more ministers than will keep alive what is alive now, and sustain existing churches.

5. And, in this city, the City Mission Society recommended at their last session, that, because of the reduced state of several city congregations, some of the mission churches ought to be abandoned, in order to fill up the old Societies again: i. e. such was the advice of Rev. Dr. Waterbury. The Orthodox have not funds for missionaries and mission churches too.

To us, that does not look much like *increasing* prosperity. The fact is, the business of minister-making, by charity and otherwise, has been overdone. There has been little or no demand for the *manufactured* article. Of course, common prudence would dictate a diminution in the supply. So it is no cause of wonder that the Orthodox, who are reputed wise in their generation, should regulate their transactions in accordance with the general law. We are glad it is so, for soon there will be fewer "houseless and forlorn" than in times past. W. S. B.

IMPORTANT NOTICE.

We copy the following notice by the request of the Publishers:

The Sixth volume of the Universalist Quarterly and General Review commences with the present Number, and it is painful to state that thus far the publication of the work has been a loss of nearly One Thousand Dollars to the subscriber. He has struggled on, trusting that the time would come when the patronage of the work would at least meet its expenses—he does not yet despair that it will do so. Will our patrons please pass this number around in their immediate circles, and endeavor to obtain a few good subscribers. By a little exertion in this way, several hundred subscribers could be obtained, and the work placed on a permanent foundation. If each preacher in the Denomination would take one copy, the publication would be permanently established. Four hundred yet remain unrecorded as subscribers to the work! To these, the subscriber appeals, and asks them to seriously consider this matter—to come forward and give the aid which the work absolutely needs.

To those who have been the steadfast friends of the Quarterly and Review, the warmest thanks are tendered, and their assistance is earnestly desired to aid the continuance of the work, as one needed by the Denomination and demanded by the state of the religious world.

To those who are in *arrears* the publisher would specially appeal for *immediate* attention to forwarding the amount due on the receipt of this number. A pressing necessity is felt for every cent due, and it is hoped that a sense of justice will induce every one who is owing for this work to remit the sum due as soon as this notice is read. To each and to all, the earnest appeal is made—Don't delay—send at once—and thus perform a duty, and help the payment of debts contracted on account of this periodical.

From the excellence of the past volumes of this work—from the strong resolutions in its favor, passed by our most influential religious bodies—from the uniform and high praise bestowed by the press, and from the known ability of the Editor and Contributors, the publisher feels prompted to make his appeal strong and direct. In the hope that the vote of the last General Convention will he carried out heartily, and that the denomination will yet see the value of this work and sustain it, another volume is commenced.

Abel Tompkins, Publisher,
Boston, Jan., 1849. 38 Cornhill, Boston.

COMPLIMENT TO BR. SKINNER.

We are happy to learn, that the Teachers of the Orchard-st. Sabbath School presented to their late Pastor, Rev. O. A. Skinner, on the occasion of his leaving them to return to Boston, a splendid silver pitcher, engraved in the neatest style of the art, bearing on one side the inscription: "Presented to Rev. O. A. Skinner, by the Teachers of the Sabbath School connected with the Orchard st. Universalist Society as an affectionate remembrance of their Love and Esteem. New York, Februay 6th, 1849." And on the reverse, the following, "Suffer little children to come unto me." "And he took little children in his arms, and blessed them."

The pitcher is truly an elegant specimen of workmanship, and has the additional merit of being worthily bestowed. The ceremony of presentation was performed by the worthy and estimable superintendent of the School, Br. D. Collamore, accompanied by a very touching address, which was responded to in a very happy manner by Br. Skinner, who, though he had no previous intimation of the compliment intended for him, and was consequently taken completely by surprise, impromptu gave vent to the feelings of his heart.

We learn that Br. Sawyer, who has been in the city for a few days past, was present, and participated in the services. Altogether the occasion was one of a most interesting character, and such as to reflect honor upon all the parties concerned. It is

with no small gratification on our part, that we are thus called upon to congratulate our worthy associate and co-laborer, upon his good fortune, and to express the hope that he may long live to enjoy the high reputation he has won, not only among those connected with the Sabbath School cause, but among the aged as well as the young, during his residence in this city. We are sure that the rich testimonial he has received will be prized by him less for its intrinsic value, than as a symbol of friendship and esteem, and that all who have enjoyed the pleasure of his acquaintance while here, will regret his departure from among us, as thereby they are deprived of the society of one whom they had been led to love and esteem as a true-hearted friend and brother. S. C. B.

CONFERENCE MEETINGS.

Few people are aware of the great value of these meetings in the promotion of individual piety, and social prosperity. They are a pretty fair test of both. A person who will leave his business and pleasure, and go to the conference room to spend an hour in worship and spiritual culture, must attach an importance to religion, and think of its duties and hopes. He might go to places of amusement. He might keep on in his worldly affairs. He might remain at home. He leaves all these, and comes to act in his religious capacity. God never leaves such a one unblest.

And then the good effect of such an example is of great value. Others note his zeal, and admire his devotion. They are convinced there is something in all this. He is always cheerful and happy when he goes and returns from conference. He is not morose and dejected. They will begin to reason with themselves, and will come and see. When, once in these social meetings, they will feel happy, and be glad they are there. A feeling of respect will grow into religious attachment and brotherly love, and they will find themselves fraternized with those who love the Lord. Thus the Society will receive strength and become permanently prosperous. Conference meetings, where practicabel,should never be neglected.They are one of the means of grace, whereby God brings his children into the acknowledgment of the truth. W. S. B.

Agricultural Department.

WOOD LOTS.

The extension and completion of railroads, into almost every part of the country, will effect a great change in the market value of wood in many sections of it. The recklessness and waste of past times, in the management of wood lots far back in the interior, should be no longer pursued. Every owner of wood lands should exercise strict economy in their preservation. There can, however, be no one rule applicable to all cases. In one case, where the whole lot was a thick growth of young trees, we cut out a portion of the weakest and decaying ones, and in this way obtained a large quantity of wood, and from fifteen to twenty years' observation, has convinced us, that there is a much larger amount of wood on the lot now, than there would have been had the whole growth remained till this time.

Where the wood upon the lot has obtained a growth of some forty or fifty years, perhaps the better way is to cut all clean, as it is wanted for the use of the family, or for market—and by keeping out the cattle, a new growth from the stumps, and seeds in the soil will soon spring up and grow with great rapidity. A piece of woodland we cut over in this way, five years ago, is now thickly covered with a growth, from ten to fifteen feet high.

We know of some prudent farmers whose wood lots consist mostly of the "old growth of trees." Occasionally some of them are blown down by the wind, others die at the tops, and cease to grow; by having them cut and piled up before the snow falls, they get their supply of wood very cheaply the first sledding, which is a much better way than to break paths after deep snows have fallen.—*Boston Cult.*

POTATOES VS. CORN.

I find the greatest difficulty imaginable prevailing even among practical men, regarding the difference in value between the Potatoe and the Corn crop, when both are fed on the premises; a late writer making it appear by figures, that the culture of the former, as a general crop, would make a difference in saving to the country, of no less a sum than one million six hundred thousand dollars yearly! while an opponent proposes to make it appear from his showing, that corn is 60 per cent. better than potatoes, the expense of of both being the same. And it will be admitted that in the culture of corn there are considerations of much weight, present as well as future, for in the purchase of seed per acre, while the corn necessary may be had for about a shilling, potatoes at 50 cents per bushel would amount to $12,50 for the same quantity of land. And then in the value of the fodder—now that it is the practice to cut it up by means of machines—there will be found about the same; say, therefore, $15 per acre in favor of corn; after which comes the large amount of home-made manure, and the opportunity afforded of sowing turnip seed amongst the corn at the time of its last hoeing; or clover, if thought preferable, which will be properly appreciated by those accustomed to the practice: the turnips alone having often brought the price of 25 cents per bushel at the market, or a considerable portion of that sum, when fed to cattle in winter.

It has been found that seven bushels and a half of corn will go as far as 30 bushels of potatoes in the fattening of hogs, this quantity being sufficient for a hog of 160 lbs. weight—but the potatoes will require preparation by cooking, or some other ingredients mixed with them, before they can be made at all equal to corn for this purpose; this extra labor and cost must, therefore, be added to the value of the potatoe, and will be found a serions item in the account. It will also be admitted, that the value of the manure from cornfed hogs is far more than that obtained from those potatoe fed. And then comes the question, will not the flesh of corn-fed hogs be of more value, both in the family and in the market, than the potatoe fed? I believe it is generally supposed that the culture of the potatoe is more expensive than that of corn, but I am prepared to show that is not the case, and which I may one day attempt to do.—*Cor. Boston Cult.*

Eclipses in 1849.—In the year 1849 there will be four eclipses—two of the sun, and two of the moon. One of the lunar eclipses will be visible in the United States. The first eclipse will be of the sun, on the 12th of February, and will be visible in the west of Asia, and the northwest of North America. The second, of the moon, on the 8th of March, and will be visible throughout the United States. The third will be a total eclipse of the sun, on the 17th of August; and the fourth, an eclipse of the moon, on the 2d September—both invisible in the United States.

Miscellaneous Department.

Original.

ON THE DEATH OF COL. JOSEPH KINGSBURY.

BY O. H. P. KINNEY.

'Twas when bleak winter o'er the earth
Had thrown his mantle white—
When chilling winds around each hearth,
Sang requiems through the night;—

'Twas when the sturdy forest trees,
Their garments rent in twain,
Had bared their arms to every breeze
That sung the mournful strain;

When babbling brooks had ceased their play—
When blight had marked the flowers—
And nature seemed to mourn the day
That death passed through her bowers;—

'Twas then, alas! the good man died,
As melt the dews away;
'Twas then he laid his robes aside
And rose to endless day.

O! could I die as thou hast died,
Well ripened for the grave—
Could I thus lay these robes aside
And death's dark torrent brave—

Without a thought to harrow up,
Regrets for what is past,—
Without a dreg within the cup
To poison life at last—

And could I leave behind me then,
An honored name like thine—
Could I be called by honest men
"The friend of all mankind."—

O! then I'd die, though friends should mourn,
And even earth be sad;
For saints above would greet me home,
And Heaven itself be glad.

Sheshequin, Pa.

From the California Star.

THE CITY OF SAN FRANCISCO.

Yerba Buena, (San Francisco) the name of our town, ich means "good herb," is situated on the south west de of the principal arm of San Francisco bay, about e miles from the ocean, on a narrow neck of land, rying from four to ten miles in width—the narrowest ace being sixteen miles southwest of the town. It is latitude 37 49 N. This narrow strip of land is about ty miles in length, extending from the point formed the bay and the ocean, to the valley of San Jose. e site of the town is handsome and commanding—ing an inclined plain of about a mile in extent from water's edge, to the hills in the rear. Two points land—one on each side, extending into the bay, form rescent, or small bay, in the shape of a crescent in nt, which bears the name of the town. These points ord a fine view of the surrounding country—the snow oped mountains in the distance—the green valleys be-ath them—the beautiful, smooth and unruffled bay in nt and on either side, at once burst upon the eye. There is in front of the town a small island, rising high above the surface of the bay, about two miles long, and one wide, which is covered the greater part of the year with the most exuberent herbage of untroden freshness. This little island is about three miles from the shore. Between it and the town is the principal anchorage. Here vessels of all nations rest in safety and peace, and their flags are displayed by the aromatic breeze. Two hundred yards from the shore, there is twenty-four feet of water, and a short distance beyond that as many fathoms. The beach immediately in front of the now business part of the town is shelving; but it will no doubt in a short time be filled up and become the most valuable part of the place.

The climate here is, in the winter, which is the rainy season, damp and chilly. During the balance of the year it is dry, but chilly; in consequence of the continual strong winds from the north and northeast. There is but little variation in the atmosphere throughout the year; the thermometer ranging from fifty-five to seventy degrees Fahrenheit. Yerba Buena is one of the most healthy places on the whole coast of the Pacific. The salubrity of the climate—beauty of the site of the town—its contiguity to the mouth of the bay—the finest harbor on the whole coast in front—the rich and beautiful country around it, all conspire to render it one of the best commercial points in the world. The town is new, having been laid out in 1839 by Capt. John Viegot, and notwithstanding all the troubles in the country, has gradually increased in size and importance. It now contains a population of about five hundred permanent citizens. Two years ago there were about two hundred. Three miles south is the Mission Dolores on Mission creek, surrounded by a small valley of rich and beatiful land. The water from this creek can easily be brought by means of acqueducts to any point to supply the vessels. For the supply of the citizens the best of well water is obtained in every part of the town, by boring the distance of forty feet. In going south from Yerba Buena, the traveller passes over this narrow neck of land; a most delightful region, interspersed with hills, valleys and mountains—the valley rich and beautiful—the hills covered with tall pines, red wood and cedar, that have withstood the tempests and whirlwinds of a century and the mountains rising in majestic grandeur to the clouds. In passing out, the valley of Jose opens to the view in all the loveliness of the climate of Italy and beauty of the tropics. The valley is about sixty miles in length, and ten in width.

The Puebla, which means an incorporated town, is the principal place of business for the valley, and is about five miles from Santa Clara, the landing, on the bay, or as it is termed here, "the embarcadaro." Passing on from here northeast, the traveler in a few hours ride reaches the Straits, which separate the Susisun bay, formed by the confluence of the Sacramento and San Jacquin rivers, from that of San Pablo. Here it seems that the accumulated waters of a thousand years had suddenly rent the opposing mountains asunder and flowed with tremendous force to the great bosom of the deep. On the north side of the bay, from the straits to Sousilito, is one of the finest districts of country in all Upper California. Next to Yerba Buena, Sousilito is the best point on the whole bay for a commercial town. It is seven miles a little east of north from this place, and has long been a watering point for vessels. An attempt has recently been made to lay off, and build up a town at the straits, to supercede the two last mentioned places. It will no doubt, however, be an entire failure. San Francisco bay being the safest and most commodious harbor on the entire coast of the Pacific, some point on it must be the great mart of the western world. We

believe Yerba Buena is the point, commanding as it does now, all the trade of the surrounding country, and there being already a large amount of capital concentrated here. The town of Yerba Buena is called in some of the old maps of the country San Francisco. It is not known by that name here, however. The town takes its name from an herb to be found all around it, which is said to make good tea; and possessing excellent medicinal qualities, it is called good herb, or Yerba Buena.

THE SECRET OF SUCCESS.

It may to some appear like vanity in me to write what I now do, but I should not give my life truly if I omitted it. When filling a cart of manure at the farm dung-hill I never stopped work because my side of the cart might be heaped up before the other side, at which was another man; I pushed over what I had heaped up to help him, as doubtless he did to help me, when I was last and he first. When I have filled my column or columns of a newspaper, or sheet of a magazine, with the literature for which I was to be paid, I have never stopped if the subject required more elucidation, or the paper or magazine more matter, because there was no contract for more payment, or no likelihood of there being more. When I have lived in a barrack-room, I have stopped my own work, and have taken a baby from a soldier's wife, when she had to work, or have gone for water for her, or have cleaned another man's accoutrements, though it was no part of my duty to do so. When I have been engaged in political literature and traveling for a newspaper, I have not hesitated to travel many miles out of my road to ascertain a local fact, or to pursue a subject into its minutest particulars, if it appeared that the public were unacquainted with the facts of the subject; and this at times when I had work to do which was much more pleasant and profitable. When I have needed employment, I have accepted it at whatever wages I could obtain—at plough, in farm drain, in stone quarry, at breaking stones for roads, at woodcutting, in a saw-pit, as a civilian or as a soldier. I have in London, cleaned out a stable and groomed a cabman's horse for a six-pence, and been thankful to the cabman for the sixpence. I have subsequently tried literature, and have done as much writing for ten shillings as I have readily obtained —been sought after and offered—ten guineas for. But had I not been content to begin at the beginning, and accepted shillings, I would not have risen to guineas. I have lost nothing by working. Whether at laboring or literary work, with a spade or with a pen, I have been my own helper.—*Autobiography of a Working Man.*

EFFECTS OF IMAGINATION.

The following anecdote was related by the celebrated father Taylor, in the course of a recent lecture · "It happened years ago, in the days of old fashioned meeting-houses, with their pews like pens, and their pulpits perched up to an elevation which placed them without the pale of human sympathy, and when a fire for the purpose of warming a church was a thing unheard of, that some enterprising young men who had worshiped in such a church, determined to have the house warmed by stoves. But the project encountered the most violent opposition from all the old people. They declared that it should not be; that stoves were not a gospel ordinance; that the congregation must suffocate. The young men, however, prevailed, and one Sunday the congregation beheld in the church two formidable black stoves, with the pipes traversing the entire length of the house. The old men and women looked on with horror, and held their breath for the result. The exercises of the church proceeded. Soon a lady fainted away, and in a few moments another gasped for breath, and was carried out of the church, and then another. At last a stout burly man swooned and fell. The frightened minister at once dismissed the church, and there was a general rush of the indignant people toward the stoves. The windows were thrown open, and they were about to precipitate the offenders from the house, when, lo! and bebold! the stoves were cold? and not a particle of fire had been kindled in either of them. The masons had not quite time to finish putting them up, and no fire had been made. The triumph of the young advocates of stoves was complete."

THE EXPIRING MARTYR.

John Huss, the Bohemian martyr, beheld and acknowledged the hand of Providence in the time and manner of his death. There was something peculiarly affecting and sublime in his exclamation to his brutal and treacherous tormentors. After he had offered a beautiful supplication on their behalf, in which, like his great Exemplar, he implored mercy and not vengeance upon his murderers, the bishops appointed by the Council of Constance stripped him of his sacredotal garments, degraded him from his priestly functions and university degrees, and put a paper mitre upon his head, covered him with the resemblances of infernal spirits, and with this inscription, "A ringleader of heretics." The heroic martyr smiled, and said, "It is less painful than a crown of thorns." His last supplication amidst the flames was, "Jesus Christ thou Son of the living God, have mercy upon me!"

Time.—Every day is a year to a silk-worm, and has in it the four seasons. The morning is Spring, the middle of the day Summer, the evening Autumn, and the night Winter. To man, life is a year, and a year is a day—past scenes are generally recalled with a feeling of solemn sadness, caused by the thought that the time is gone, and will never return. Our days must be profitably employed, if we would remember them with pleasure.

Youth's Department.

JAMES LUMBARD, EDITOR.

Selected.

OUR LITTLE BOY.

When the evening shadows gather
Round about our quiet hearth,
Comes our eldest born unto us,
Bending humbly to the earth;
And with hands enclasped tightly
And with meek eyes raised above,
This the prayer he offers nightly
To the Source of light and love:

"Bless my parents, O my Father!
Bless my little sister dear;
While I gently take my slumbers,
Be thy guardian angels near!
Should no morning's dawn e'er greet me,
Beaming brightly from the skies,
Thine the eye of love to meet me
In the paths of Paradise."

Now a glad "good night" he gives us,
And he seals it with a kiss;

Nought of earthly sorrow grieves us
In anhour so full of bliss!
Now our arms about him wreathing,
One fond kiss before he sleep;
Soon we hear his gentle breathing
In a slumber calm and deep.

Original.

ON THE NEW YEAR.

BY G. J. FRANCIS—ORCHARD ST. S. SCHOOL.

Once more the earth, revolving on her axis,
And circling round the central orb of splendor,
Brings back the time, when New Year calls,
Delight our cherished ladies:
From tried old friends and cheerful hearted new ones:
When sour bad thoughts should banished be to Hades,
And hollow-hearted smiles exchanged for bright and true ones.

Yes! Once more have the wheels of Old Father Time's chariot nearly completed their annual circuit: again is the alarm of that huge bell, which marks the flight of rolling years, about to sound its *tocsin* upon our startled ears, and proclaim to the world at large, that 1848, is about to betake itself to the tomb of the Capulets: and that, 49' is about being ushered in upon us,and once more has the season of festivities and rejoicing returned.

The voice that proclaims in our ears the close of the old year and the approach of the new, is as the viewless wind, sighing as its echoes disappear, and wafting upon its pinions the cries of the widow and orphan upward to the throne of the Almighty Ruler of the universe: and mourning as it were over the crimes and follies of the by-gone year, while hoping for repentance in that which is now so near at hand.

Another year has gone—and songs of mirth
Have welcomed many a new-born babe to earth;
While tears of woe, by friends and kindred shed
Have watered many a green and grassy bed:
Where manly forms, lie wraped in death's embrace.

Yet the large number of persons whom I see in this audience clad in the habiliments of woe and in the weeds of mourning, remind me that Death, the insatiate archer has not been idle among us.

Yes, Death has been busy here; and how many families, who at the commencement of this year, now so near its termination rejoiced in an unbroken domestic circle,now behold the vacant chair and feel that the merry laugh of some loved one is now hushed, and that the joyful step has been palsied by the King of terrors and are cognizant that they have taken their last look of their beloved one upon this earth; and that they shall meet no more until the last trump shall sound, when those who parted here shall meet to part no more in Heaven.

But I can pursue the picture no farther, and to conclude. How many of us who are here assembled upon this festive occasion may, ere the conclusion of this year, be among that number whom the pent up clay shall cover, and over whose grave the return of spring shall scatter her flowers with a lavish hand, is known only to that great and good Being who tempers the wind to the shorn lamb. And now I take my leave—wishing you all a merry Christmas and a happy New Year.

ADVICE FOR YOUNG MEN.

I. Choice of a profession. Some young persons entertain ridiculous notions as to the choice of a profession. Carried away by the glitter of uniforms and the splendid pageantry of the soldier's life, nothing will please them short of entering the army; or perhaps, carried away by the narration of maritime adventurers, they resolve on following the hazardous profession of the sailor. But a very little experience of the realities of life generally banishes these idle dreams. Others pitch upon the clerical profession as most suitable to their ideas of living an easy and dignified existence, and enjoying the reverence of those around them, without reckoning on whether their parents or guardians are able in the first place to procure them the necessary course of education, or if they would subsequently have the good fortune to find a benefice. Many more equally delude themselves with regard to what are called professions. As a matter of course, they must be something better, though only in appearance, than their father; and so they frequently turn their attention to occupations which to them look remarkably genteel, but which all the world besides know to be superficial and unprofitable. The young in the middle and lower ranks of society should by all means be governed in these matters by their seniors, for they are certainly the best judges with respect to what particular department of industry they should attach themselves.

II. Self Dependence.—Limited as your experience may have been, you can hardly have failed to learn the important truth, that nothing is to be obtained, no comfort procured, no luxury or convenience posseessed, *without being previously purchased by exertion.* Young as you are, you will notice that your parents do not get money wherewith to purchase the necssaries of life, without giving something in return. Your father has fed and clothed you from infancy, he has given you an education suited to his means, he has bestowed upon you an infinite degree of attention, in order to fit you for the busy scenes of life; and when he has done all this, at a great expense both of his substance and his feelings, he cannot be expected to do more, farther than to give his best advice for your welfare. Being now nurtured up to that point at which you are able to endure to a certain extent the withdrawal of parental support, you must not think it hard to be obliged to begin to do something for yourself. You only find yourself placed in the condition of every living creature. By a universal law of nature, the young of all animals are thrust forth from the parental nest on attaining sufficient strength to glean their own livelihood. Such, modified by human feelings and human customs, must likewise be the conduct of rational parents in pushing forth their families into the world, and so must young men commence the process of depending on their own faculties for subsistence. Judging from what we see around us, too little regard is paid to the moral lesson demonstrated by nature for our guidance in this respect. We find parents committing the error of allowing their families to hang about them long past the time at which they should have seen them placed out in the world in some honest calling or profession—a course of policy calculated to produce lasting regret even among the tolerably opulent classes of society. But we much more frequently see the young endeavoring to avoid incurring the responsibility of self dependence, and inhumanely leaning for support on those parents whose means have already been in a great measure exhausted both by misfortunes and the unavoidable expenses incurred in feeding, educating, and clothing their children. It must always be considered an exceedingly mean thing for a young man to continue exacting support from parents, after he was fully able to think and act for himself. There is, besides, an unfeeling cruelty in such conduct, for it is working on the be-

nevolent affections of those who gave him birth, and committing a robbery, with the knowledge that its perpetration will not be visited either by rebuke or punishment. It seems to be difficult to convince the young of the urgent necessity for dependence on themselves. Long after they are placed in a way of earning a livelihood, they often think it all little enough that they can take from the parental home. As long as a mother or father exists, and retains a dwelling for the junior or female branches of a family, they are apt to suppose that there can be no harm in taking a little of that which is required by others less capable of ministering to their own necessities. Even although the burden of supplying the general wants should have devolved upon an elder brother, who has been prematurely invested with the character of guardian of the family, there are instances in which young men think lightly of exacting subsidies and assistance, in various ways, from a household so circumscribed, for no other apparent reason than that they happen to be connected with by birth, or because their demands, cannot without indelicacy, be withstood. We earnestly and affectionately warn you against lapsing into a line of behavior so ungenerous and unbecoming as that here hinted. You are now called upon to exert all your faculties in the noble object of self-dependence. You are endowed with a power to think, hands to work, and a frame to endure labor—why, then, depend on any one but yourselves? You will not suppose that we wish you to be thrown all at once upon your own resources. That would most likely be only abandoning you to certain moral destruction and much painful suffering. What we propose is, that you should make up your mind to enter on some trade or profession and follow up your inclinations by a steady attention to whatever calling you may attach yourselves. You may not be able at first, or for a little time, to do much in the way of supporting yourselves, but then you are in the fair way of well-doing. There is a pleasure in knowing that the money which we spend has been earned by our own exertions. One shilling gained by our own industry is always said to be worth twenty procured from friends. What we get for nothing is thought lightly of; but we know well the value of what has come in the shape a remuneration for our labor.

A REASONABLE PRAYER.

Josiah Winslow was one of the early Governors of the Massachusetts Colony. It is said that at his funeral Rev. Mr. Whitherell, of Scituate, prayed that "the Governor's son might be made half equal to his father." Rev. Dr. Gad Hitchcock observed afterward, "that the prayer was so very reasonable it might be hoped that God would grant it; but he did not."—*N. Y. Observer.*

HUMILITY.

"Remember, Moses wist not that the skin of his face shone. Looking at our own shining face is the bane of spiritual life and of the ministry. Oh, for the closest communion with God, till soul, and body, head, face, and heart, shine with divine brilliancy; but, Oh, for a holy ignorance of our shining!"

A CONFERENCE

Of the Susquehanna Association of Universalists will be held at Gibson, Susquehanna, Co. on Wednesday and Thursday, the 21st and 22d of February next. At said meeting Ordination will be conferred on Br. C. F. Dodge. The ordination sermon will be preached by Br. J. T. Goodrich. A general invitation is extended to ministers and laymen to attend. E. E. Guild, Standing Clerk.

NOTICE.

At the last session of the Mohawk River Association of Universalists, a vote was passed that the Standing Clerk of said Association, call the attention of the several Societies within its limits, to the following resolutions, as found in the minutes of said session:

Resolved, That the Standing Clerk of this Association be requested to publish, or cause to be published, in the Magazine and Advocate, at the proper time, a notice, requesting all the Societies and friends' where they have stated preaching, within the bounds of this Association, to take up, annually, in the month of January, a collection for defraying the expenses of delegates from this Association to the State Convention. It was furthermore resolved, that said collection be transferred to D. Brayton, or J. D. Hicks, who are authorized to receive the same, and to pay to each delegate of said Association, who shall attend the State Convention, six cents per mile on the usual routes from their houses to the Convention.

Now, brethren, as the State Convention does not meet till May, you have sufficient time to rightly attend to this matter. It is hoped that it will not be passed by unheeded. Attend to it the first opportunity.

St. Johnsville, Feb. 2d, 1849 J. D. Hicks, Standing Clerk.

CONFERENCE AT LITTLE FALLS.

The Second Conference of the present year, of the Mohawk River Association of Universalists will be held at the Baptist Church, in the village of Little Falls, Herkimer Co., on Thursday and Friday, Feb. the 22d and 23d.

It is hoped that we may be favored with a large attendance on that occasion, by both preachers and laymen, from this and adjoining Associations. We extend a general invitation to all who may desire to be present. Will the "Guardian" and "Trumpet" copy?

St. Johnsville, Feb. 2d, 1849. J. D. Hicks, Standing Clerk.

A CARD.

Know all whom it may concern, that the undersigned, having for ten years struggled to live that he might preach the Gospel, has resolved that from henceforth, he will practice law that he may live.

Edmeston, Feb. 5, 1849. Z. Cook.

RELIGIOUS NOTICES.

The Ninth Lecture on Europe will be given in the Bleecker-street Church to-morrow evening. Subject, The Papal States.

BUSINESS ITEMS.

Br. A. C. T., send us those articles in relation to Sunday Schools, by all means.

Messrs Mudge and Corlis, stop Miscellany to Andrew Wallace. Credit him $1 and charge to this Office.

Also, credit W. L. Martin $2, and charge to this Office.

MARRIAGES.

In Little Falls, Dec. 21st, by Rev. J. H. Harter, Mr. Amandred C. Golden, to Miss Mary Ann Petrie, all of Little Falls.

In Herkimer, Jan, 31st, by Zev. J. H. Harter, Mr. Granville Draper, to Miss Elizabeth E. Draper, both of Herkimer.

In this City, on the 7th inst., by Rev. Wm S. Balch, Mr. Byaley Oakley, Jr., of Jersey City, to Miss Amanda M. Van Sickle.

By Rev. J. S. Flagler, January 24th, 1849, Mr. Elnathan Bennet, of Chuktowaga, Erie County, to Miss Psyche Mullet, of Darien, Genesee Co.

DEATHS.

In Hannover, Jan. 12th, of fever, Mrs. Marilla Jane Wheelock, wife of Hiram N. Wheelock, and daughter of Jonathan S. and Polly Patterson, aged 22 years and 7 months. Sermon, by Elder Wood, Baptist.

In Dunkirk Chautauque Co., N. Y., Nov. 8th, 1848, Mrs. Dorcas Ann McDowall, wife of J. S. McDowall, in the 35th year of her age.

Dec. 22d, 1848, Catharine, wife of Hiram Mansfield, aged 25 years and 10 months.